

# Jurnal

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# The Interaction of Children's Early Moral Development Process through a Holistic Approach

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This study aims to find the right moral concept for children's early moral development process in the academic, religious, and cultural aspects in Indonesia. The study was carried out by studying the interaction within the family, school, and environment. The research method used was qualitative by conducting observation, interview, and documentation. The data analysis technique used was an interactive analysis. The results of this study show that (1) the moral concepts are based on the cognitive views of culture, religion, and academics in Indonesia; and (2) parent and child interactions in the moral development process tend to use an authoritative parenting pattern (80.25 per cent), authoritarian parenting pattern (14.82 per cent), indulgent parenting pattern (3.70 per cent), and indifferent parenting pattern (1.23 per cent). The interaction of early childhood at school in the process of moral development on the moral knowing dimension is 110 (92.55 per cent), the interaction of the moral feeling dimension is 88 (79.79 per cent), and early childhood interactions in the moral action dimension is 65 (84.27 per cent). This shows that children already have the knowledge of moral values and can feel and know the consequences of the moral actions they do. In conclusion, the moral concept in academics, culture, and religion implemented in Indonesia, is the moral concept according to the cognitive view by Piaget and Kohlberg; it is applied in religious values, and the process of moral development in early childhood can develop through interaction in the holistic approach.

**Key words:** *Interaction, Moral, Holistic Approach.*

## Introduction

<sup>2</sup> The success of a development process is determined by the quality of the human resource (Fhadhila, Ertikanto, & Rosidin, 2018). By having knowledge and skills, the rapid development of technology and science increases the competition of human resources and educational advancement in the future (Yuberti et al., 2019). The implementation of moral values is a stage in character building that enables children to determine and distinguish between good and bad things, and right and wrong deeds. The fate of a nation in the future can be seen from its early childhood education and the quality of human and children's character. Therefore, children's early moral development process is important in the development of the nation's future generation (Saregar, Jamaludin, Anwar, & Septiani, 2019).

Educators in Indonesia have tried to apply moral education in various layers of education. This has been applied to the 2013 Curriculum for early childhood education. This curriculum was revised in 2017 to prioritise character building, rather than knowledge and skills. Character building is closely related to children's morals (Ariyani, Nayana, Saregar, & Pricilia, 2018; Saregar, Giyoto, et al., 2019; Syamsuddin, 2015). Character building contains religious, moral, physical, motoric, cognitive, social-emotional, language, and art values. The fundamental orientation of the 2013 Curriculum implementation is the development of character competencies. The main characters to develop are social and spiritual. Building characters is not merely achieved through providing good and bad knowledge, but it is more than that; fostering awareness and applying positive values in daily behaviour.

Thomas Lickona explained the idea of Socrates and Meno concerning the good and bad, and right and wrong deeds, in the book entitled "Moral Development and Behaviour". Socrates asked whether good deeds are obtained from experience or the lessons learned, or were inherited from birth? Socrates wanted to know how good is obtained. It means, that we should find all problems concerning morality by knowing what goodness is.

The psychological view on children's moral development involves three moral components. They are moral knowledge, moral feeling, and moral action. These three basic components constitute a continuous unity in moral development (Chowdhury, 2016).

Piaget views moral knowledge as a moral rule that is the basis of moral action. The moral of natural characters occurs simultaneously after the cognitive transition from pre-rational thinking towards operational thinking, so that children begin to realise their intention and use their thinking as a piece of information when they are making moral considerations concerning relationships with others (Aisyah Mu'min, 2013). Freud's psychoanalytic theory views moral feeling like a moral which occurs when someone is doing things that violate moral provisions. Moral, according to psychoanalysis, is the structure of one's moral development which is



formed from the existence of the id, ego, and superego, which occurs unconsciously in the form of instincts or encouragement from within a person (Ekosiswoyo, Rasdi. Joko, Tri. Suminar, 2016).

On the other hand, Bandura's behaviourism views moral value as an evaluation of actions deemed good by certain communities. The moral conduct is determined in social learning theory; civilising morality with a commitment to social rules. According to Bandura, most of what humans learn occurs through imitation and examples of modelling. Children learn new responses by observing the behaviour of models or examples from other people who become their idols, such as teachers, parents, or peers. The social learning theory approach to the children's moral development process emphasises the need for conditioning (habitual response) and imitation (impersonation) (Nawawi, 2011).

Wright and Huang (2012) define moral as a <sup>2</sup>character, as those inter-penetrable and habitual qualities within individuals and is applicable to an organisation that both constrains and leads them to desire and to pursue personal and societal good. Camacho views that the transfer of significant cultural values in an individual should be able to determine things that are considered as right or wrong. This means that morals are also an internalisation process of cultural or parental norms (Prayogi, Rian dan Danial, 2016). Morals can be manifested in real action through correct and good behaviour, politeness, honesty, discipline, responsibility, fairness, and respect to others. While, what is meant by morality is as a state of conflict between self-interest and environment, between rights and obligations which must be resolved, thus morality is identical to problem-solving and is the result of consideration between the two components.

So, what is goodness in everyday life? We often face questions about whether something is good, bad, right, or wrong, when we do an action in the middle of doing it or after doing it. Goodness is what we and others do. Is goodness synonymous with norms? Is goodness following one's conscience or related to self-control? The answers to these questions depend on the theoretical beliefs adopted. In-line with what was stated above, this study will discuss what is meant by morals that are academic, religious, and related to the national culture.

The moral of a child is considered to have developed if there is an increase in its quality regarding the ability to pay attention to the rules and conventions about things in the interaction with others (Prasetiawan & Barida, 2018). This study is conducted to give a new view and to assure that interactions can enhance children's moral development. This study will discuss the interaction of children's early moral development process through a holistic approach.





## Research Methodology

This research embodies descriptive qualitative research that is aimed to investigate the idea of interaction on the moral development process through a holistic approach (family, school and community) of children's moral development in Kindergartens in Bandar Lampung City. The populations in this study were the students of TK Bakti I, II, and III in Lampung. The sample of the study was 81 children that were obtained through a random sampling technique. The research subjects were small families (parents) of the students, teachers, and community leaders in the school environment.

The first focus of the study is the parenting patterns within family interaction categorised as authoritative, authoritarian, indulgent, and indifferent. Second, the dimensions of moral development within school interaction, which includes moral knowing, moral feeling, and moral action. Children's interaction within the community made the child apply the moral values in daily activities in the environment.

<sup>2</sup> The data collection techniques implemented in this study were questionnaires, interviews, observation, and documentation. The questionnaires and interviews were given to the students' parents and the community leaders around the schools, while the observation was made on the students at TK Bakti in Bandar Lampung. The data analysis technique used was interactive analysis that was completed in three stages: data reduction stage, data presentation stage, and data verification stage.

## Findings and Discussion

The moral development in Indonesia is facing challenges in terms of the diverse moral concepts of the socio-cultural conditions that greatly influence the moral development of children. So, what is meant by morals according to the Indonesian culture?

Oladipo interpreted morals as a correct behaviour, not only in the relations between individuals, but also with the members of society throughout the human race (Wright & Huang, 2008). A moral is someone's sensitivity to the well-being and rights of others. When children face opposition, it is hoped that the developmental moral theory would help them to overcome it. The moral is also interpreted as good and bad teachings of deeds and behaviours, obligation, etc. In morals, all actions are regulated that are considered as good or not and need to be done or not. The moral is related to the ability to distinguish between good deeds and wrong actions. An example of a good deed is showing respect to others. Tarmini explained that a person's view of the value of the welfare and rights of others is a matter of the moral realm. When children are confronted with opposition, it is hoped that the developmental theory can help them to overcome it (Nazar, 2015).



Piaget and Kohlberg's moral theory is the main discussion in this study. As it is well known that Piaget is famous for his theory of cognitive development, looking at how children actively develop themselves in their cognitive world. If cognitive development reaches a level of maturity, moral development must also reach the level of maturity. If this does not happen, the individual is considered as a person who is not morally mature (Seva, 2014). In his formula, Kohlberg (1973) believes moral development as internalisation; the development of externally controlled behaviour changes into internally controlled behaviour (Zhang & Zhao, 2017).

Furthermore, Kohlberg views morals as based on moral stages and moral dilemmas. He did not pay attention to human behaviour, but focused on the investigation of reasoning and moral decisions (Zhang & Zhao, 2017). Children in their early childhood are unable to think abstractly. They define good behaviour with certain forms of action. For instance, they obey their mothers after they are eight-years-old. Their moral concepts change in general. They start to understand that stealing is wrong. Their logic and morality develop through constructive stages (Kurniasari, 2018).

In cognitive development, there are three explanations about moral concepts. First, one can study moral development through socio-cultural conditions. Second, cognitive development views have a direction in the development of a clear moral of children. This concept is easily accepted by the people in Indonesia due to their diverse culture. Third, cognitive development views morality as a good and bad consideration, following rapid changes in the era of development in Indonesia (Augustine, Jennifer, M., Prickett, K. C., Kendig, S.M., 2015). Moreover, according to Islam, moral involves *ijtihad*, which has been determined in Islamic law. *Ijtihad*, is a consideration to decide if there is no guidance from al-Quran or al-Hadist (Javed & Javed, 2011).

Kohlberg categorised moral development based on reasoning and explained it in three stages: pre-conventional, conventional, and post-conventional (Zhang & Zhao, 2017). The pre-conventional stage occurs in children aged 4–10 years. Children often behave well and are responsive to good and bad concepts given labels on culture, but children interpret all these labels in terms of the physical and hedonistic (punishment, reward, kindness). Punishment is given to wrong actions if it has educational value (Sit, 2015). At the conventional stage, children adhere to the rule based on certain internal standards, but they have not adhered to the standards of other external people, where the moral behaviour of children is controlled for adapters to the rules that have been established or agreed upon. The post-conventional stage is the highest level in Kohlberg's theory of moral development. At this level, morality is truly internalised and not based on other people's standards. Children have already known alternative moral actions, explore choices, and then decide, based on a personal moral code.



This level is divided into two stages: the stage of people's rights versus individual rights and the stage of universal ethical principles (Sit, 2015).

Kohlberg stated that cognitive theory assumptions about moral development are as follows:

- 1) Moral development is based on a cognitive structure or moral justification components.
- 2) The basic motivations of morality are acceptance, competence, self-esteem, self-realisation, and more than just meeting biological needs and overcoming anxiety or fear.
- 3) Major aspects of moral development are the universality of culture because all cultures have the same source of social interaction and social conflict that require moral integration.
- 4) Basic moral norms and principles are structures that arise through experiences gained through social interaction.
- 5) An environment that influences moral development is defined as quality and cognitive flexibility and social stimulation. Kohlberg explained that logic and morality develop through constructive stages (Ikrommullah, 2015; Tadjuddin, 2009).

Based on the concepts of the moral development stages, developing the moral of early childhood means that increasing the stage of the development, moral development is a measure of one's moral level. The key to increase the stages of moral development is role-taking. Role taking is a distinctive human ability concerning other humans, and is the ability to stand in others' shoes, so that they understand the thoughts and feelings of others. The experience of taking new roles will be obtained if individuals hold interactions with others; in families, peer groups and community. With the taking of roles, conflicts can be resolved fairly based on two parties' consideration. Role taking is a typical human ability concerning other human beings and is an opportunity for someone to stand in others' shoes so that they understand the thoughts and feelings of others. The experience of taking new roles will be obtained if individuals hold interactions with others, between individuals and their social environment. The moral is the right behaviour, not only in our close social reaction, but also in our relationships with community members (Kohlberg, 1973; Ikrommullah, 2015).

A question then arises on how interactions are needed to increase children's moral development. What process occurs in increasing the stages of children's moral development? All questions can be answered, if someone experiences moral-cognitive complications and completes them. Then, the stage of moral development will increase. The role of interaction can increase the moral development of early childhood if the interaction occurs only in a certain environment; the process of moral development stages of children is difficult to reach at a higher stage. It means that there is a re-organisation in the individual regarding the concept of the relationship between someone and others' interests. If someone gets input, the moral consideration is higher, when a moral conflict occurs. Thus, if the interaction between individuals is one step higher, it has the potential to increase the stage of one's moral understanding.





The main factor determining the improvement of children's moral development is family (Stephens, 2009; Tangkudung, 2014). The dialogue in a family, where children engage in interaction with parents so that there is an exchange of views, the actions of parents who give feedback to children are called an induction that has a high correlation with various morality indices (Susetyo, 2014).

In family, moral development is possible to increase because they have a dialogue to exchange views. The question that needs to be studied, is how do parents interact with their children to provide opportunities for the children to have a role-taking and provide input in moral consideration at a higher stage?

The answer is, first, parents need to know and understand the stages of the moral development of children. Second, parents must always give feedback to their children. This is in-line with the results of Augustine's research, that the level of education of mothers positively influences the children's language and intellectual abilities (Augustine, Jennifer, M., Prickett, K. C., Kendig, S.M., 2015). The more mature the age and the higher level of education of the mother, the better the cognitive and social abilities of the children in pre-school time. According to Martin, in fulfilling family functions and roles, parents as the main actors play an important role in implementing parenting patterns (Asdiqoh, 2017; Lenne et al., 2018).

Baumrind in Steinberg divided parenting patterns into four categories. They are authoritative, authoritarian, indulgent parents and indifferent parents. Different parenting patterns of family care can develop children's morals optimally if the characters of the children are very normative with the religious and cultural values, so that they can adapt to the natural and social environments, become brave, independent, and responsible (Kordi, 2010)

It is expected that parents and teachers familiarise children to do something good without being forced. Habituation should always be applied so that children's morals can develop optimally and they can apply them in their social life (Abdullah Nashih Ulwan, 2017). The younger the mother when she got married, often relates to their low ability to take care of their children, and cannot regulate and conduct caretaking through providing effective food to their children during the pre-school period (Smith, Coley, Labbok, Cupito, & Nwokah, 2012). This view can be synthesised by drawing on a quality relationship, that increasing the stage of moral development of early childhood depends on how parents behave in the process of parenting.

The interaction of the second holistic approach is the school. The process of moral development will increase through schooling. According to the previous research, it was explained that children who attended school for TBA-SBB were significantly better compared to children





who did not attend school. Children who attend school with a character education approach will have a higher 'character score' (Latifah & Hernawati, 2009).

Children can learn to behave according to what is agreed upon by the community through the method of trials and errors, through direct education and through identification. Among the three methods, direct education and identification are not only the best methods but are also the most widely used methods. The role of moral education is expected to be able to design a learning process to be more creative, innovative and proactive and able to contribute to the development of moral education. Although there is a failure in the educational system, it is the time for the Indonesian people to mobilise and instil moral education following an academic, religious and national culture so that the life values are more meaningful and strong. According to Bryan, moral education is very important to provide to children, so that they have good morals and characters (Nawawi, 2010).

Based on Lickona's view in the interaction of school learning activities, teachers can improve children's moral development based on moral values such as discipline, honesty, caring, fairness, cleanliness, and respect for others. Teachers need to help children to be familiar with the moral values that are the indicators of the dimensions of moral development. Namely, knowledge of moral values (moral knowing), moral feeling, and moral actions (Tadjuddin, 2009).

The third holistic approach to interaction is through a moral society that will develop because of the right actions, showed not only in social relations and between individuals (Oladipo, 2009), but also in joint relationships with community members (Termini & Golden, 2007). The moral is considered as the interpersonal norms of someone who values truth, caring, and loyalty to others. A person who believes in the values will be reflected in those characters. Morality in children does not develop by itself. It requires a lengthy process through interaction with the social environment since childhood. Children base their behaviour on the expectations of the members of their group through harmonising behaviour with social rules.

Children must be able to adjust to social rules and must be able to accept and do the rules to survive and avoid social disagreement. This stage is called "Law and order orientation". Based on the results of the previous studies, children who have a high IQ, tend to be more mature in their moral level than children with low intelligence levels, and girls tend to be more mature than boys (Termini & Golden, 2007). Numerous research results explained that good morale is positively related to various individual behaviours. Individuals with good morals will improve well-being or subjective well-being, increase enthusiasm, cooperation with others, work satisfaction, creativity, confidence, responsibility, desire to serve, and productivity. It also affects self-efficacy, self-esteem, vitality and high positive energy (Suwartini, 2017).



### **Family Interaction in Children's Moral Development Stages**

The role of family interaction is the interaction made in a small family consisting of a father, a mother and a child in increasing stages of the child's moral development. The process in a new stage of moral development will occur if the child experiences a moral conflict and succeeds in resolving it. This means that there is a re-organisation in the child regarding the concept of the relationship between his self-interest and the parents. Parent-children interaction will provide opportunities for role taking in children and make moral consideration one step higher. The basis of the increase in the stage of moral development is the transfer of roles, the need for role taking in the moral development of children, of course, with the basic concept of morality. Namely, the set of conflicts that must be resolved between the interests of the children and the parents.

With role taking, the conflict can be resolved fairly based on the two parties' considerations. The experience of new role taking can be obtained if children have an interaction with their parents. Induction in moral development is better than other methods, such as the use of physical punishment. Family is the main agent in moral character education and conscience formation. Moral character education cannot succeed without the active involvement of the family in the whole process of educating and socialising children to have moral virtues and human values (Suwartini, 2017). Family interaction through parenting patterns, according to Ijzendoorn, could increase children's moral development stage (Hermawan, 2018). The better and positive parenting pattern parents implemented to children, the more it enhances the positive social behaviour of the children (Roopnarine, Krishnakumar, Logie, & Lape, 2014). Parenting pattern that is based on faith and religion can make children have good characters.

Authoritative parenting pattern tends to direct children to think rationally, is oriented toward actions, encourages through oral communication, and provides explanations of what they desire that is established for the children. However, parents can also use their power if needed so that children can adjust their expectations, encourage children to be independent, and set standards for flexible children's behaviour (Lenox, 2000). Authoritative parents tend to set high values of interaction with children on children's moral development. At the same time, they show affection, explain things patiently, accept children's views and support children's involvement when making family decisions. The characteristics of the authoritative parenting pattern include the use of open interactions with the aspects of care related to moral development, they use a set of standards to educate their children, behave warmly but decisively, and build expectations that are in-line with the development of children's abilities and needs. In-line with the research of Chen (2000), authoritative parents are correlated positively with the low use of power, including in the exchange of information and arguments, and negatively related to the high use of power, such as prohibition and scolding.



Some studies have found that authoritative is more conducive than authoritarian, indulgent and indifferent parenting patterns to moral development, academic success, and also psychosocial abilities (Ekosiswoyo, Rasdi. Joko, Tri. Suminar, 2016; Hermawan, 2018). According to Gutkin, discipline is necessary for the development of children to fulfil certain needs and disciplines to increase the happiness and personal and social adjustment of the children (Tadjuddin, 2009). The number of rules given varies according to the situation and activities experienced by the children. Carison says that regulation serves as a means to restrain behaviour and the regulation is arranged more for young children than older ones. However, adults sometimes committed unwanted behaviour (Nazar, 2015).

Authoritarian parents tend to form, control, and evaluate their children's character and behaviour by using standards that are absolute and firm, emphasise obedience, respect, power, tradition, maintaining order, and lack oral communication (Peterson & Park, 2006). Authoritarian parents always try to form, determine, monitor and assess their children's behaviour following the standards set by themselves and were formulated with a higher authority. Hence, they limit the possibility for children to make decisions. Therefore, the authoritarian parenting pattern is not very popular and tends to be avoided by parents. Chen's research explains that parents with authoritarian parenting patterns influence children's moral development. Beliefs and character are the internal coherent construction of individuals. This theory is contrary to the results of the research on families that have a positive religious basis (Chen & Wang, 2000).

Indulgent parents are more accepting, soft and more passive in implementing discipline. They show their love to their children, but do not place demands on their children and give them high freedom to act according to their desire. With the indulgent parenting pattern, parents indulge in affection, but place very little on the demand of their children's behaviour and provide high freedom to act according to their will.

On the other hand, in the indifferent parenting patterns, parents use minimal time and energy to take care of their children. They show very little commitment to parenting. These parents often bestow a variety of stresses in their lifetime, so they only have very little time and attention spent on their children. This discussion follows Manavipour's view for indifferent parents who rarely have time to talk and seldom pay attention to children's opinions in making decisions, sometimes acting extreme and even expressing behavioural character abuse to children by abandoning them. This indication reinforces the evidence that children raised with indifferent parenting patterns rarely pursue education to tertiary levels (Lisnawati & Yunus, 2017).

In contrast to Mayselles' research, not only authoritative parents are associated with positive behaviours, but other parenting patterns can also produce the same outcomes, because the





results of the study cannot be generalised in the different ethnic and cultural contexts (Bahrami, Dolatshahi, Pourshahbaz, & Mohammadkhani, 2018). This view can be synthesised by drawing on a quality relationship that increases the stage of a child's moral development and depends on how the parents behave in the childcare process. However, one factor that can also develop children's morality is variations in socialising; presumably, needing attention.

The result of the study of family interaction research in the type of parenting pattern is as follows:

**Table 1:** Interaction in Family and Parenting Pattern

No	Parenting Pattern	Frequency	Percentage (%)
1	Authoritative	65	80.25
2	Authoritarian	12	14.82
3	Indulgent	3	3.70
4	Indifferent	1	1.23
<b>Total</b>		<b>81</b>	<b>100</b>

Based on Table 1, 80.25 per cent of parents interact with their children in the authoritative parenting pattern, 14.82 per cent of parents use an authoritarian parenting pattern, 3.70 per cent of parents use the indulgent parenting pattern, and 1.23 per cent of the parents use the indifferent parenting pattern.

### **School and Community Interaction in Children's Moral Development Process**

The interaction between teachers and students in schools based on moral values like discipline, honesty, fair caring, cleanliness, and respect for others, will help children's moral development process because schools play a role in increasing the stages of moral development and the formation of the positive character of children. The stages of children's moral development process are continuously built through dimensions of moral knowing, moral feeling, and moral action.

In the dimension of moral knowing, children can ask questions and answer questions with the topic being discussed. The children understand simple concepts, are involved in activities that generate ideas and obtain simple problem-solving skills in everyday life. Children's moral development stage indicators are when children can mention the understanding of moral values, explain moral values, explain the thoughts of other people who are violating morals, tell about their experiences of using moral values, and explain the reasons for committing moral virtue.



Furthermore, in the dimensions of moral feeling, children can be aware of and regulate their emotions, enjoy with others, have an empathetic attitude, behave politely, and can be restrained and have more control. The indicators of moral development stages are when children can express their feelings when they are wearing correct uniforms, playing turns with friends, help others and when being helped by others, and when telling the truth and lying. Moreover, they can express their feeling when waiting patiently and can admit mistakes.

The role applied in the classroom greatly determines the level of moral and pre-social behaviour between male and female students. The number of rules given, varies according to the situation and activities faced by the children. The role serves as a means of restraining unwanted behaviour and it is more emphasised on young children than older ones. However, sometimes adults also seem to slip into unwanted behaviour (Syamsuddin, 2015).

Children's morality through school interaction focuses on the dimensions of moral knowing, moral feeling, and moral action, which every moral dimension has moral values of discipline, honesty, fairness, caring, cleanliness, and respectfulness to other people. The data of the research is as follows:

**Table 2:** Student Interaction at School in the Moral Development Process

No.	The dimension of Moral Development	Average Score	Percentage (%)
1	Moral Knowing	110	92.55
2	Moral feeling	88	79.79
3	Moral Action	65	84.27

Based on Table 2, the data shows three main findings. 1) The average score of the dimensions of a child's moral knowing is 110 (92.55 per cent). This shows that there is an interaction between teachers and students on the notion of moral behaviour as a commendable behaviour, other people's thoughts when seeing someone who behaves following the rules, reasons for having moral behaviour and expressing criticism of oneself for carrying out moral behaviours. 2) The average score of the dimensions of a child's moral feeling is 88 (79.79 per cent). This shows the interaction between students and teachers when expressing their feelings after committing a commendable behaviour. 3) The average score of the dimensions of moral action is 65 (84.27 per cent). This shows the interaction of teachers, students, and peers to remind children to be disciplined, share with others, respect each other, say thank you, admit their mistakes, and to listen and pay attention to others in different ways. Morality will arise with the cooperation or reciprocal relationship between children and the environment, where children will believe that when they commit a violation, they will automatically get the punishment (Campbell & Candidate, 2010).



In the society that plays a role as the foundation of social life, children carry out moral virtues and social virtues to promote them in society, which in turn will help efforts to improve the living conditions of the nation's future generation. Community interaction in the process of moral development is equally important (Wabantu, 2017) The responsibility of building and transforming this society indirectly, can be done through the education of the moral character of the next generation.

### **Conclusion**

Based on the focus of this study, it can be concluded that firstly, the moral concepts that are in accordance with academics, culture, and religion in Indonesia are moral concepts that are in accordance with Piaget and Kohlberg's cognitive view that is applied in religious value. Secondly, the theory of positive moral development can increase children's moral development process through the interaction of a holistic approach (family, school, and community). Family interaction through authoritative and authoritarian parenting patterns tends to show a high interaction, resulting in a positive process of moral development. On the other hand, interaction in indulgent and indifferent parenting patterns in the process of children's moral development is less optimal.

However, the interaction at schools and in communities between students, teachers, and the surrounding environment, can improve the stages of moral development of children by using dimensions of moral knowing, moral feelings, and moral actions that are integrated through moral values of discipline, honesty, fairness, caring, cleanliness, and respect for others. The researcher suggested that the Directorate, school principals, and teachers of Early Childhood Education Programs (PAUD) use the results of this study as a reference for PAUD curriculum material following psychological, cultural, and religious theories informing character as the basis for the character building of Indonesia.



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